

The Jewish Demand for "Rights" in America

Drawing a Parallel on Jewish Ideas of What Constitutes "Rights."

The Basis Is Racial, Not American; Ten Special "Demands."

DURING the twelve years of its existence the New York Kehillah has grown in power and influence until today it includes practically the entire Jewish population in its operations. Among its direct or affiliated leaders and supporters are the owners of powerful newspapers, officials in the state, Federal and city administration; influential officeholders on public boards, such as the department of health, the board of education and the police department; members of the judiciary; financiers and heads of banking houses, mercantile and manufacturing establishments, many of which exert a controlling influence in certain industries and financial combinations.

But the New York Kehillah is more than a local organization. It is the pattern and parent Jewish community in the United States, the visible entourage of the Jewish government, the dynamo which motivates those "protests" and "mass meetings" which are frequently heralded throughout the country, and the arsenal of that kind of dark power which the Jewish leaders know so well how to use. Incidentally it is also the "whispering gallery," where the famous whispering drives are originated and set in motion and made to break in lying publicity over the country.

The people of the United States have a deeper interest than they realize in the New York Kehillah.

The liaison between this center of Jewish power and the affairs of the people of the United States is made by the American Jewish Committee. The Committee and the Kehillah are practically identical as far as the national Jewish program is concerned. It may be added that through their foreign associations they are also identical as far as the world program is concerned.

The United States is divided into 12 parts by the American Jewish Committee. The remark that this division is after the Twelve Tribes of Israel may be disregarded. Suffice it to say that every state belongs to a district, and that District No. XII includes New York, and that the District Committee of District No. XII is chosen by the New York Kehillah, and is by weight of wealth, authority and continuous effort in behalf of Judah justly recognized as the center of Jewish power in America, and it may be in the world also. This committee, some of the names of whose members are impressive, represents the focusing point of the religious, racial, financial and political will of Jewry. This committee, it should be remembered, is also the executive committee of the New York Kehillah. New York Jewry is the dynamo of the national Jewish machinery. Its national instrument is the American Jewish Committee.

A Perfectly Harmless Program—But!

THERE are certain announced purposes of these associations, and there are certain purposes which are not announced. The announced purposes may be read in printed pages; the purposes not announced may be read in the records of attempted acts and achieved results. To keep the record straight let us look first at the announced purposes of the American Jewish Committee, then of the Kehillah; next at the line which binds the two together; and then at the real purposes as they are to be construed from a long list of attempts and achievements.

The American Jewish Committee, organized in 1906, announced itself as incorporated for the following purposes:

1. To prevent the infraction of the civil and religious rights of the Jews in any part of the world.
2. To render all lawful assistance and to take appropriate remedial action in event of threatened or actual invasion or restriction of such rights, or of unfavorable discrimination with respect thereto.
3. To secure for the Jews equality of economic, social and educational opportunities.
4. To alleviate the consequences of persecution wherever they may occur, and to afford relief from calamities affecting Jews.

It will thus be seen to be an exclusively Jewish program. There is nothing reprehensible about it. If it meant only what it said, and was observed only as to its ostensible purpose, it would be not only unobjectionable but commendable.

The charter of the Kehillah empowers it, among other things, to establish an educational bureau, to adjust differences between Jewish residents or organizations by arbitration or by means of boards of mediation or conciliation; while the Constitution announces the purpose to be:

"to further the cause of Judaism in New York City and to represent the Jews in this city with respect to all local matters of Jewish interest."

Where the American Committee and the Kehillah join forces is shown as follows:

"Furthermore, inasmuch as the American Jewish Committee was a national organization, the Jewish Community (Kehillah), of New York City, if combined with it, would have a voice in shaping the policy of Jewry throughout the land.

1. It is expressly understood that the American Jewish Committee shall have exclusive jurisdiction over all questions of a national or international character affecting the Jews generally.

2. The membership of the American Jewish Committee is to be increased, so that the Twelfth District shall have allotted to it 25 members.

3. These 25 members are to be elected by the Jewish Community (Kehillah), of New York City.

4. These 25 men shall at the same time constitute the Executive Committee of the Community (Kehillah).

Jewish Exaltation of New York Ideas

IT WILL be seen, therefore, that the Kehillah and the principal body of the American Jewish Committee are one. The capital of the United States, in Jewish affairs, is New York. Perhaps that may throw a sidelight on the desperate efforts which are being continually made to exalt New York as the spring and source of all the thoughts worth while today. New York, the Jewish capital of the United States, has also been sought to be made the financial center, the art center, the political center of the country. But its art is Aphrodite, Mecca and Afgar; its politics are those of a Judaized Tammany. Tell it not to the American Jewish Committee, nor yet to the Kehillah, but let all Americans know that most of the United States lies west of New York. The country has come to view that strip of eastern coast as a miasmatic place whence rises the fetid drivel of all that is subversive in public thought. It is the home of anti-American propaganda, of pro-Jewish hysteria, a mad confusion of mind that passes in some quarters as a picture of America. But America is west of the "metropolis"; New York is an unassimilated province on the outskirts of the nation.

As nine-tenths of all the Jews in the United States live in allegiance to organizations which look to the American Jewish Committee as their overlord, the influence of the New York Kehillah on the nation is not hard to measure. In every town, large and small, even where the Jewish community consists of a few, 30 or 75 souls, there is a leading Jew, be he rabbi, merchant or public officeholder, who is in constant touch with headquarters. What is done in New Orleans or Los Angeles or Kansas City is known in New York with surprising dispatch.

Incidentally, it would interest some clergymen to know that their names are listed among those who can be depended on to play the Jewish hand whenever required.

What Does "Jewish Rights" Mean?

NOW, the public statement of purpose on the part of these Jewish bodies has just been shown. It is seen that the protection of Jewish rights is the ostensible program—against which no one can say a word. Perhaps the term "Jewish rights" is unfortunately chosen. If Jewish rights coincide with American rights, then more than the Jews are protecting them—the whole American nation is engaged in that work.

But it is not true that "Jewish rights" are the same as "American rights." Unfortunately the Jews have adopted an attitude which could only have sprung from the belief that it is a "Jewish right" to Judaize the United States.

This is one of the dangerous doctrines being preached today, and most assiduously by Jews and those who have been influenced by Jewish thought, namely, that the United States is not any definite thing as yet, but that it is yet to be made, and it is still the prey of whatever power can seize it and mold it to its liking. It is a favorite Jewish view that the United States is a great unshapen mass of potentiality, of no particular character which is yet to be given its definitive form. It is in the light of this view that Jewish activity must be interpreted.

That doctrine with which so large a mass of Amer-

icans are inoculated is making havoc with the whole Americanization program today. It is "broadening" America out of all semblance to its distinctive self and blurring those determining ideals and ideas on which American institutions are based. The attempt, first to give the people to understand that the United States is "nothing particular" as yet, and second to make it something different spiritually from what it has always been, is peculiarly agreeable to the philosophy which sways the internationally-minded Hebrew. We are not making Americans; we are permitting foreigners to be educated in the theory that America is a free-for-all, the prize of whatever fantastic foreign political theory may seize it.

There you have the secret of the great refusal of the foreign population to change themselves into conformity with America; why should they, when they are taught that America may be changed into conformity with them?

It is time to limit our "broad-mindedness" until it will fit within the limits of the Constitution and the traditions which made America what it is—the desired haven, even in preference to Palestine, of the Jews and every other race.

So, then, what is this conception of "Jewish rights" which the Kehillah and the American Jewish Committee are organized to defend? It is only by deductions from the acts of these bodies that the answer can be formulated.

In the Jewish records for the year 5668 (1907-1908) we read:

"Perhaps the most noticeable feature of the year in America has been the demand in certain quarters for the complete secularization of the public institutions of the country, what may be deemed the demand of the Jews for their full constitutional rights."

Let the reader notice that the only time he finds the religious note struck in this series of studies of international Jewish activity, it is struck by the Jews. Honest non-Jews have been nonplussed by the Jewish charge that any scrutiny of Jewish action is "religious persecution," even when religion has never been thought of or mentioned. The explanation is not far to seek. In the above quotation the religious note is struck at once: the "full constitutional rights" of Jews demands that we effect "the complete secularization of the public institutions of the country."

To Judaize America Is "Jewish Rights"

THAT is worth thinking of. But to continue the quotation:

"Justice Brewer's article asserting that this is a Christian country has been challenged more than once, and the idea was formally combated in papers by Dr. Herbert Friedenwald, of New York, Isaac Hassler, of Philadelphia, and Rabbi Ephraim Frisch, of Little Rock, Arkansas.

"The legal and theoretical argument was supplemented in a practical way by widespread opposition to Bible readings and Christmas carols in public schools, an opposition specifically decided upon by the Central Conference of American Rabbis.

"In New York the agitation against the carols produced a counter-demonstration in their favor, and the matter seems to have been left to the discretion of the individual teacher.

"In Philadelphia, Cincinnati, St. Paul and maybe elsewhere, there were similar movements and counter-movements, and the question may yet return to plague us."

There you have, in officially authorized Jewish statement, what the Jews conceive to be a part of their Jewish rights.

A careful examination of the intensive propaganda conducted by the Kehillah and the American Jewish Committee will not only reveal that the whole United States is considered to be the legitimate field for Jewish interference, but also that a very wide diversity of "rights" is insisted upon by them.

In dozens of states and hundreds of towns and cities this program has been plied, but always with too little publicity to appraise the people what is going on. In any number of cases the Jews win their contentions because of the local pressure they are able to produce, usually by their very forehanded way of selecting and obligating public officials. In other instances they have lost, but every loss they credit to a beginning of their "educational" campaign. A loss enables them to "teach a lesson" to somebody by means of a boycott or a changed attitude on the part